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CHRISTIAN HEALING

AND

THE PEOPLE'S IDEA OF GOD

SERMONS DELIVERED AT BOSTON

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AND

THE PEOPLE'S IDEA OF GOD

SERMONS DELIVERED AT BOSTON

BY

MARY BAKER G. EDDY

PASTOR EMERITUS AND AUTHOR OF SCIENCE AND HEALTH
WITH KEY TO THE SCRIPTURES

Second Edition

BOSTON, U.S.A.
Published by Allison V. Stewart
FALMOUTH AND ST. PAUL STREETS
1909

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SERMON

SUBJECT

CHRISTIAN HEALING

TEXT: *And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.* — MARK xvi. 17, 18.

HISTORY repeats itself; to-morrow grows out of to-day. But Heaven's favors are formidable: they are calls to higher duties, not discharge from care; and whoso builds on less than an immortal basis, hath built on sand.

We have asked, in our selfishness, to wait until the age advanced to a more practical and spiritual religion before arguing with the world the great subject of Christian healing; but our answer was, "Then there were no cross to take up, and less need of publishing the good news." A classic writes, —

> "At thirty, man suspects himself a fool;
> Knows it at forty, and reforms his plan;
> At fifty, chides his infamous delay,
> Pushes his prudent purpose to resolve."

The difference between religions is, that one religion has a more spiritual basis and tendency than the other; and

the religion nearest right is that one. The genius of Christianity is works more than words; a calm and steadfast communion with God; a tumult on earth, — religious factions and prejudices arrayed against it, the synagogues as of old closed upon it, while it reasons with the storm, hurls the thunderbolt of truth, and stills the tempest of error; scourged and condemned at every advancing footstep, afterwards pardoned and adopted, but never seen amid the smoke of battle. Said the intrepid reformer, Martin Luther: "I am weary of the world, and the world is weary of me; the parting will be easy." Said the more gentle Melanchthon: "Old Adam is too strong for young Melanchthon."

And still another Christian hero, ere he passed from his execution to a crown, added his testimony: "I have fought a good fight, . . . I have kept the faith." But Jesus, the model of infinite patience, said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And he said this when bending beneath the malice of the world. But why should the world hate Jesus, the loved of the Father, the loved of Love? It was that his spirituality rebuked their carnality, and gave this proof of Christianity that religions had not given. Again, they knew it was not in the power of eloquence or a dead rite to cast out error and heal the sick. Past, present, future magnifies his name who built, on Truth, eternity's foundation stone, and sprinkled the altar of Love with perpetual incense.

Such Christianity requires neither hygiene nor drugs wherewith to heal both mind and body; or, lacking these, to show its helplessness. The primitive privilege of Christianity was to make men better, to cast out error, and heal the sick. It was a proof, more than a profession thereof; a demonstration, more than a doctrine. It was the foundation of right thinking and right acting, and must be reestablished on its former basis. The stone which the builders rejected must again become the head of the corner. In proportion as the personal and material element stole into religion, it lost Christianity and the power to heal ; and the qualities of God as a person, instead of the divine Principle that begets the quality, engrossed the attention of the ages. In the original text the term *God* was derived from the word *good.* Christ is the idea of Truth; Jesus is the name of a man born in a remote province of Judea, — Josephus alludes to several individuals by the name of Jesus. Therefore Christ Jesus was an honorary title; it signified a "good man," which epithet the great goodness and wonderful works of our Master more than merited. Because God is the Principle of Christian healing, we must understand in part this divine Principle, or we cannot demonstrate it in part.

The Scriptures declare that "God is Love, Truth, and Life," — a trinity in unity; not three persons in one, but three statements of one Principle. We cannot tell what is the person of Truth, the body of the infinite, but we know that the Principle is not the person, that the finite cannot

contain the infinite, that unlimited Mind cannot start from a limited body. The infinite can neither go forth from, return to, nor remain for a moment within limits. We must give freer breath to thought before calculating the results of an infinite Principle, — the effects of infinite Love, the compass of infinite Life, the power of infinite Truth. Clothing Deity with personality, we limit the action of God to the finite senses. We pray for God to remember us, even as we ask a person with softening of the brain not to forget his daily cares. We ask infinite wisdom to possess our finite sense, and forgive what He knows deserves to be punished, and to bless what is unfit to be blessed. We expect infinite Love to drop divinity long enough to hate. We expect infinite Truth to mix with error, and become finite for a season; and, after infinite Spirit is forced in and out of matter for an indefinite period, to show itself infinite again. We expect infinite Life to become finite, and have an end; but, after a temporary lapse, to begin anew as infinite Life, without beginning and without end.

Friends, can we ever arrive at a proper conception of the divine character, and gain a right idea of the Principle of all that is right, with such self-evident contradictions? God must be our model, or we have none; and if this model is one thing at one time, and the opposite of it at another, can we rely on our model? Or, having faith in it, how can we demonstrate a changing Principle? We cannot: we shall be consistent with our inconsistent statement

of Deity, and so bring out our own erring finite sense of God, and of good and evil blending. While admitting that God is omnipotent, we shall be limiting His power at every point, — shall be saying He is beaten by certain kinds of food, by changes of temperature, the neglect of a bath, and so on. Phrenology will be saying the developments of the brain bias a man's character. Physiology will be saying, if a man has taken cold by doing good to his neighbor, God will punish him now for the cold, but he must wait for the reward of his good deed hereafter. One of our leading clergymen startles us by saying that "between Christianity and spiritualism, the question chiefly is concerning the trustworthiness of the communications, and not the doubt of their reality." Does any one think the departed are not departed, but are with us, although we have no evidence of the fact except sleight-of-hand and hallucination?

Such hypotheses ignore Biblical authority, obscure the one grand truth which is constantly covered, in one way or another, from our sight. This truth is, that we are to work out our own salvation, and to meet the responsibility of our own thoughts and acts; relying not on the person of God or the person of man to do our work for us, but on the apostle's rule, "I will show thee my faith by my works." This spiritualism would lead our lives to higher issues; it would purify, elevate, and consecrate man; it would teach him that "whatsoever a man soweth, that shall he also reap." The more spiritual we become

here, the more are we separated from the world; and should this rule fail hereafter, and we grow more material, and so come back to the world? When I was told the other day, "People say you are a medium," pardon me if I smiled. The pioneer of something new under the sun is never hit: he cannot be; the opinions of people fly too high or too low. From my earliest investigations of the mental phenomenon named mediumship, I knew it was misinterpreted, and I said it. The spiritualists abused me for it then, and have ever since; but they take pleasure in calling me a medium. I saw the impossibility, in Science, of intercommunion between the so-called dead and the living. When I learned how mind produces disease on the body, I learned how it produces the manifestations ignorantly imputed to spirits. I saw how the mind's ideals were evolved and made tangible; and it matters not whether that ideal is a flower or a cancer, if the belief is strong enough to manifest it. Man thinks he is a medium of disease; that when he is sick, disease controls his body to whatever manifestation we see. But the fact remains, in metaphysics, that the mind of the individual only can produce a result upon his body. The belief that produces this result may be wholly unknown to the individual, because it is lying back in the unconscious thought, a latent cause producing the effect we see.

"And these signs shall follow them that believe; In my name shall they cast out devils." The word *devil* comes from the Greek *diabolos;* in Hebrew it is *belial,* and

signifies "that which is good for nothing, lust," etc. The signs referred to are the manifestations of the power of Truth to cast out error; and, correcting error in thought, it produces the harmonious effect on the body. "Them that believe" signifies those who understand God's supremacy, — the power of Mind over matter. "The new tongue" is the spiritual meaning as opposed to the material. It is the language of Soul instead of the senses; it translates matter into its original language, which is Mind, and gives the spiritual instead of the material signification. It begins with motive, instead of act, where Jesus formed his estimate; and there correcting the motive, it corrects the act that results from the motive. The Science of Christianity makes pure the fountain, in order to purify the stream. It begins in mind to heal the body, the same as it begins in motive to correct the act, and through which to judge of it. The Master of metaphysics, reading the mind of the poor woman who dropped her mite into the treasury, said, "She hath cast in more than they all." Again, he charged home a crime to mind, regardless of any outward act, and sentenced it as our judges would not have done to-day. Jesus knew that adultery is a crime, and *mind* is the criminal. I wish the age was up to his understanding of these two facts, so important to progress and Christianity.

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them." This is an unqualified statement of the duty and ability of Christians to heal the sick; and it contains no argument for a creed or doc-

trine, it implies no necessity beyond the understanding of God, and obedience to His government, that heals both mind and body; God, — not a person to whom we should pray to heal the sick, but the Life, Love, and Truth that destroy error and death. Understanding the truth regarding mind and body, knowing that Mind can master sickness as well as sin, and carrying out this government over both and bringing out the results of this higher Christianity, we shall perceive the meaning of the context, — "They shall lay hands on the sick, and they shall recover."

The world is slow to perceive individual advancement; but when it reaches the thought that has produced this, then it is willing to be made whole, and no longer quarrels with the individual. Plato did better; he said, "What thou seest, that thou beest."

The mistaken views entertained of Deity becloud the light of revelation, and suffocate reason by materialism. When we understand that God is what the Scriptures have declared, — namely, Life, Truth, and Love, — we shall learn to reach heaven through Principle instead of a pardon; and this will make us honest and laborious, knowing that we shall receive only what we have earned. Jesus illustrated this by the parable of the husbandman. If we work to become Christians as honestly and as directly upon a divine Principle, and adhere to the rule of this Principle as directly as we do to the rule of mathematics, we shall be Christian Scientists, and do more than we are

now doing, and progress faster than we are now progressing. We should have no anxiety about what is or what is not the person of God, if we understood the Principle better and employed our thoughts more in demonstrating it. We are constantly thinking and talking on the wrong side of the question. The less said or thought of sin, sickness, or death, the better for mankind, morally and physically. The greatest sinner and the most hopeless invalid think most of sickness and of sin; but, having learned that this method has not saved them from either, why do they go on thus, and their moral advisers talk for them on the very subjects they would gladly discontinue to bring out in their lives? Contending for the reality of what should disappear is like furnishing fuel for the flames. Is it a duty for any one to believe that "the curse causeless cannot come"? Then it is a higher duty to know that God never cursed man, His own image and likeness. God never made a wicked man; and man made by God had not a faculty or power underived from his Maker wherewith to make himself wicked.

The only correct answer to the question, "Who is the author of evil?" is the scientific statement that evil is unreal; that God made all that was made, but He never made sin or sickness, either an error of mind or of body. Life in matter is a dream: sin, sickness, and death are this dream. Life is Spirit; and when we waken from the dream of life in matter, we shall learn this grand truth of being. St. John saw the vision of life in

matter; and he saw it pass away, — an illusion. The dragon that was wroth with the woman, and stood ready "to devour the child as soon as it was born," was the vision of envy, sensuality, and malice, ready to devour the idea of Truth. But the beast bowed before the Lamb: it was supposed to have fought the manhood of God, that Jesus represented; but it fell before the womanhood of God, that presented the highest ideal of Love. Let us remember that God — good — is omnipotent; therefore evil is impotent. There is but one side to good, — it has no evil side; there is but one side to reality, and that is the good side.

God is All, and in all: that finishes the question of a good and a bad side to existence. Truth is the real; error is the unreal. You will gather the importance of this saying, when sorrow seems to come, if you will look on the bright side; for sorrow endureth but for the night, and joy cometh with the light. Then will your sorrow be a dream, and your waking the reality, even the triumph of Soul over sense. If you wish to be happy, argue with yourself on the side of happiness; take the side you wish to carry, and be careful not to talk on both sides, or to argue stronger for sorrow than for joy. You are the attorney for the case, and will win or lose according to your plea.

As the mountain hart panteth for the water brooks, so panteth my heart for the true fount and Soul's baptism. Earth's fading dreams are empty streams, her fountains

play in borrowed sunbeams, her plumes are plucked from the wings of vanity. Did we survey the cost of sublunary joy, we then should gladly waken to see it was unreal. A dream calleth itself a dreamer, but when the dream has passed, man is seen wholly apart from the dream.

We are in the midst of a revolution; physics are yielding slowly to metaphysics; mortal mind rebels at its own boundaries; weary of matter, it would catch the meaning of Spirit. The only immortal superstructure is built on Truth; her modest tower rises slowly, but it stands and is the miracle of the hour, though it may seem to the age like the great pyramid of Egypt, — a miracle in stone. The fires of ancient proscription burn upon the altars of to-day; he who has suffered from intolerance is the first to be intolerant. Homœopathy may not recover from the heel of allopathy before lifting its foot against its neighbor, metaphysics, although homœopathy has laid the foundation stone of mental healing; it has established this axiom, "The less medicine the better," and metaphysics adds, "until you arrive at no medicine." When you have reached this high goal you have learned that proportionately as matter went out and Mind came in as the remedy, was its potency. Metaphysics places all cause and cure as mind; differing in this from homœopathy, where cause and cure are supposed to be both mind and matter. Metaphysics requires mind imbued with Truth to heal the sick; hence the Christianity of metaphysical healing, and this excellence above other systems. The higher attenuations

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of homœopathy contain no medicinal properties, and thus it is found out that Mind instead of matter heals the sick.

While the matter-physician feels the pulse, examines the tongue, etc., to learn what matter is doing independent of mind, when it is self-evident it can do nothing, the metaphysician goes to the fount to govern the streams; he diagnoses disease as mind, the basis of all action, and cures it thus when matter cannot cure it, showing he was right. Thus it was we discovered that all physical effects originate in mind before they can become manifest as matter; we learned from the Scripture and Christ's healing that God, directly or indirectly, through His providence or His laws, never made a man sick. When studying the two hundred and sixty remedies of the Jahr, the characteristic peculiarities and the general and moral symptoms requiring the remedy, we saw at once the concentrated power of thought brought to bear on the pharmacy of homœopathy, which made the infinitesimal dose effectual. To prepare the medicine requires time and thought; you cannot shake the poor drug without the involuntary thought, "I am making you more powerful," and the sequel proves it; the higher attenuations prove that the power was the thought, for when the drug disappears by your process the power remains, and homœopathists admit the higher attenuations are the most powerful. The only objection to giving the unmedicated sugar is, it would be dishonest and divide one's faith apparently between

matter and mind, and so weaken both points of action; taking hold of both horns of the dilemma, we should work at opposites and accomplish less on either side.

The pharmacy of homœopathy is reducing the one hundredth part of a grain of medicine two thousand times, shaking the preparation thirty times at every attenuation. There is a moral to this medicine; the higher natures are reached soonest by the higher attenuations, until the fact is found out they have taken no medicine, and then the so-called drug loses its power. We have attenuated a grain of aconite until it was no longer aconite, then dropped into a tumblerful of water a single drop of this harmless solution, and administering one teaspoonful of this water at intervals of half an hour have cured the incipient stage of fever. The highest attenuation we ever attained was to leave the drug out of the question, using only the sugar of milk; and with this original dose we cured an inveterate case of dropsy. After these experiments you cannot be surprised that we resigned the imaginary medicine altogether, and honestly employed Mind as the only curative Principle.

What are the foundations of metaphysical healing? *Mind*, divine Science, the truth of being that casts out error and thus heals the sick. You can readily perceive this mental system of healing is the antipode of mesmerism, Beelzebub. Mesmerism makes one disease while it is supposed to cure another, and that one is worse than the first; mesmerism is one lie getting the better of another,

and the bigger lie occupying the field for a period; it is the fight of beasts, in which the bigger animal beats the lesser; in fine, much ado about nothing. Medicine will not arrive at the science of treating disease until disease is treated mentally and man is healed morally and physically. What has physiology, hygiene, or physics done for Christianity but to obscure the divine Principle of healing and encourage faith in an opposite direction?

Great caution should be exercised in the choice of physicians. If you employ a medical practitioner, be sure he is a learned man and skilful; never trust yourself in the hands of a quack. In proportion as a physician is enlightened and liberal is he equipped with Truth, and his efforts are salutary; ignorance and charlatanism are miserable medical aids. Metaphysical healing includes infinitely more than merely to know that mind governs the body and the method of a mental practice. The preparation for a metaphysical practitioner is the most arduous task I ever performed. You must first mentally educate and develop the spiritual sense or perceptive faculty by which one learns the metaphysical treatment of disease; you must teach them how to learn, together with what they learn. I waited many years for a student to reach the ability to teach; it included more than they understood.

Metaphysical or divine Science reveals the Principle and method of perfection, — how to attain a mind in harmony with God, in sympathy with all that is right and opposed to all that is wrong, and a body governed by this mind.

Christian Science repudiates the evidences of the senses and rests upon the supremacy of God. Christian healing, established upon this Principle, vindicates the omnipotence of the Supreme Being by employing no other remedy than Truth, Life, and Love, understood, to heal all ills that flesh is heir to. It places no faith in hygiene or drugs; it reposes all faith in mind, in spiritual power divinely directed. By rightly understanding the power of mind over matter, it enables mind to govern matter, as it rises to that supreme sense that shall "take up serpents" unharmed, and "if they drink any deadly thing, it shall not hurt them." Christian Science explains to any one's perfect satisfaction the so-called miracles recorded in the Bible. Ah! why should man deny all might to the divine Mind, and claim another mind perpetually at war with this Mind, when at the same time he calls God almighty and admits in statement what he denies in proof? You pray for God to heal you, but should you expect this when you are acting oppositely to your prayer, trying everything else besides God, and believe that sickness is something He cannot reach, but medicine can? as if drugs were superior to Deity.

The Scripture says, "Ye ask, and receive not, because ye ask amiss;" and is it not asking amiss to pray for a proof of divine power, that you have little or no faith in because you do not understand God, the Principle of this proof? Prayer will be inaudible, and works more than words, as we understand God better. The Lord's

Prayer, understood in its spiritual sense, and given its spiritual version, can never be repeated too often for the benefit of all who, having ears, hear and understand. Metaphysical Science teaches us there is no other Life, substance, and intelligence but God. How much are you demonstrating of this statement? which to you hath the most actual substance, — wealth and fame, or Truth and Love? See to it, O Christian Scientists, ye who have named the name of Christ with a higher meaning, that you abide by your statements, and abound in Love and Truth, for unless you do this you are not demonstrating the Science of metaphysical healing. The immeasurable Life and Love will occupy your affections, come nearer your hearts and into your homes when you touch but the hem of Truth's garment.

A word about the five personal senses, and we will leave our abstract subjects for this time. The only evidence we have of sin, sickness, or death is furnished by these senses; but how can we rely on their testimony when the senses afford no evidence of Truth? They can neither see, hear, feel, taste, nor smell God; and shall we call that reliable evidence through which we can gain no understanding of Truth, Life, and Love? Again, shall we say that God hath created those senses through which it is impossible to approach Him? Friends, it is of the utmost importance that we look into these subjects, and gain our evidences of Life from the correct source. Jesus said, "I am the way, the truth, and the life. No man cometh unto the Father,

but by me," — through the footsteps of Truth. Not by the senses — the lusts of the flesh, the pride of life, envy, hypocrisy, or malice, the pleasures or the pains of the personal senses — does man get nearer his divine nature and present the image and likeness of God. How, then, can it be that material man and the personal senses were created by God? Love makes the spiritual man, lust makes the material so-called man, and God made all that was made; therefore the so-called material man and these personal senses, with all their evidences of sin, sickness, and death, are but a dream, — they are not the realities of life; and we shall all learn this as we awake to behold His likeness.

The allegory of Adam, when spiritually understood, explains this dream of material life, even the dream of the "deep sleep" that fell upon Adam when the spiritual senses were hushed by material sense that before had claimed audience with a serpent. Sin, sickness, and death never proceeded from Truth, Life, and Love. Sin, sickness, and death are error; they are not Truth, and therefore are not TRUE. Sin is a supposed mental condition; sickness and death are supposed physical ones, but all appeared through the false supposition of life and intelligence in matter. Sin was first in the allegory, and sickness and death were produced by sin. Then was not sin of mental origin, and did not mind originate the delusion? If sickness and death came through mind, so must they go; and are we not right in ruling them out of

mind to destroy their effects upon the body, that both mortal mind and mortal body shall yield to the government of God, immortal Mind? In the words of Paul, that "the old man" shall be "put off," mortality shall disappear and immortality be brought to light. People are willing to put new wine into old bottles; but if this be done, the bottle will break and the wine be spilled.

There is no connection between Spirit and matter. Spirit never entered and it never escaped from matter; good and evil never dwelt together. There is in reality but the good: Truth is the real; error, the unreal. We cannot put the new wine into old bottles. If that could be done, the world would accept our sentiments; it would willingly adopt the new idea, if that idea could be reconciled with the old belief; it would put the new wine into the old bottle if it could prevent its effervescing and keep it from popping out until it became popular.

The doctrine of atonement never did anything for sickness or claimed to reach that woe; but Jesus' mission extended to the sick as much as to the sinner: he established his Messiahship on the basis that Christ, Truth, heals the sick. Pride, appetites, passions, envy, and malice will cease to assert their Cæsar sway when metaphysics is understood; and religion at the sick-bed will be no blind Samson shorn of his locks. You must admit that what is termed death has been produced by a belief alone. The Oxford students proved this: they killed a man by no other means than making him believe he was bleeding to death.

A felon was delivered to them for experiment to test the power of mind over body; and they did test it, and proved it. They proved it not in part, but as a whole; they proved that every organ of the system, every function of the body, is governed directly and entirely by mind, else those functions could not have been stopped by mind independently of material conditions. Had they changed the felon's belief that he was bleeding to death, removed the bandage from his eyes, and he had seen that a vein had not been opened, he would have resuscitated. The illusive origin of disease is not an exception to the origin of all mortal things. Spirit is causation, and the ancient question, Which is first, the egg or the bird? is answered by the Scripture, He made "every plant of the field before it was in the earth."

Heaven's signet is Love. We need it to stamp our religions and to spiritualize thought, motive, and endeavor. Tireless Being, patient of man's procrastination, affords him fresh opportunities every hour; but if Science makes a more spiritual demand, bidding man go up higher, he is impatient perhaps, or doubts the feasibility of the demand. But let us work more earnestly in His vineyard, and according to the model on the mount, bearing the cross meekly along the rugged way, into the wilderness, up the steep ascent, on to heaven, making our words golden rays in the sunlight of our deeds; and "these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover."

The following hymn was sung at the close: —

"Oh, could we speak the matchless worth,
Oh, could we sound the glories forth,
Which in our Saviour shine,
We'd soar and touch the heavenly strings,
And vie with Gabriel, while he sings,
In notes almost divine."

THE

PEOPLE'S IDEA OF GOD

ITS EFFECT ON

HEALTH AND CHRISTIANITY

BY

MARY BAKER G. EDDY

AUTHOR OF SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

A SERMON DELIVERED AT BOSTON

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SERMON

SUBJECT

THE PEOPLE'S IDEA OF GOD

TEXT: *One Lord, one faith, one baptism.* — EPHESIANS iv. 5.

EVERY step of progress is a step more spiritual. The great element of reform is not born of human wisdom; it draws not its life from human organizations; rather is it the crumbling away of material elements from reason, the translation of law back to its original language, — Mind, and the final unity between man and God. The footsteps of thought, as they pass from the sensual side of existence to the reality and Soul of all things, are slow, portending a long night to the traveller; but the guardians of the gloom are the angels of His presence, that impart grandeur to the intellectual wrestling and collisions with old-time faiths, as we drift into more spiritual latitudes. The beatings of our heart can be heard; but the ceaseless throbbings and throes of thought are unheard, as it changes from material to spiritual standpoints. Even the pangs of death disappear, accordingly as the understanding that we are spiritual beings here reappears, and

we learn our capabilities for good, which insures man's continuance and is the true glory of immortality.

The improved theory and practice of religion and of medicine are mainly due to the people's improved views of the Supreme Being. As the finite sense of Deity, based on material conceptions of spiritual being, yields its grosser elements, we shall learn what God is, and what God does. The Hebrew term that gives another letter to the word *God* and makes it *good*, unites Science and Christianity, whereby we learn that God, good, is universal, and the divine Principle, — Life, Truth, Love; and this Principle is learned through goodness, and of Mind instead of matter, of Soul instead of the senses, and by revelation supporting reason. It is the false conceptions of Spirit, based on the evidences gained from the material senses, that make a Christian only in theory, shockingly material in practice, and form its Deity out of the worst human qualities, else of wood or stone.

Such a theory has overturned empires in demoniacal contests over religion. Proportionately as the people's belief of God, in every age, has been dematerialized and unfinited has their Deity become good; no longer a personal tyrant or a molten image, but the divine Life, Truth, and Love, — Life without beginning or ending, Truth without a lapse or error, and Love universal, infinite, eternal. This more perfect idea, held constantly before the people's mind, must have a benign and elevating influence upon the character of nations as well as individuals, and will

lift man ultimately to the understanding that our ideals form our characters, that as a man "thinketh in his heart, so is he." The crudest ideals of speculative theology have made monsters of men; and the ideals of *materia medica* have made helpless invalids and cripples. The eternal roasting amidst noxious vapors; the election of the minority to be saved and the majority to be eternally punished; the wrath of God, to be appeased by the sacrifice and torture of His favorite Son, — are some of the false beliefs that have produced sin, sickness, and death; and then would affirm that these are natural, and that Christianity and Christ-healing are preternatural; yea, that make a mysterious God and a natural devil.

Let us rejoice that the bow of omnipotence already spans the moral heavens with light, and that the more spiritual idea of good and Truth meets the old material thought like a promise upon the cloud, while it inscribes on the thoughts of men at this period a more metaphysical religion founded upon Christian Science. A personal God is based on finite premises, where thought begins wrongly to apprehend the infinite, even the quality or the quantity of eternal good. This limited sense of God as good limits human thought and action in their goodness, and assigns them mortal fetters in the outset It has implanted in our religions certain unspiritual shifts, such as dependence on personal pardon for salvation, rather than obedience to our Father's demands, whereby we grow out of sin in the way that our Lord has appointed; namely,

by working out our own salvation. It has given to all systems of *materia medica* nothing but materialism, — more faith in hygiene and drugs than in God. Idolatry sprang from the belief that God is a form, more than an infinite and divine Mind; sin, sickness, and death originated in the belief that Spirit materialized into a body, infinity became finity, or man, and the eternal entered the temporal. Mythology, or the myth of ologies, said that Life, which is infinite and eternal, could enter finite man through his nostrils, and matter become intelligent of good and evil, because a serpent said it. When first good, God, was named a person, and evil another person, the error that a personal God and a personal devil entered into partnership and would form a third person, called material man, obtained expression. But these unspiritual and mysterious ideas of God and man are far from correct.

The glorious Godhead is Life, Truth, and Love, and these three terms for one divine Principle are the three in one that can be understood, and that find no reflection in sinning, sick, and dying mortals. No miracle of grace can make a spiritual mind out of beliefs that are as material as the heathen deities. The pagan priests appointed Apollo and Esculapius the gods of medicine, and they inquired of these heathen deities what drugs to prescribe. Systems of religion and of medicine grown out of such false ideals of the Supreme Being cannot heal the sick and cast out devils, error. Eschewing a materialistic and idolatrous

theory and practice of medicine and religion, the apostle devoutly recommends the more spiritual Christianity, — "one Lord, one faith, one baptism." The prophets and apostles, whose lives are the embodiment of a living faith, have not taken away our Lord, that we know not where they have laid him; they have resurrected a deathless life of love; and into the cold materialisms of dogma and doctrine we look in vain for their more spiritual ideal, the risen Christ, whose *materia medica* and theology were one.

The ideals of primitive Christianity are nigh, even at our door. Truth is not lost in the mists of remoteness or the barbarisms of spiritless codes. The right ideal is not buried, but has risen higher to our mortal sense, and having overcome death and the grave, wrapped in a pure winding-sheet, it sitteth beside the sepulchre in angel form, saying unto us, "Life is God; and our ideal of God has risen above the sod to declare His omnipotence." This white-robed thought points away from matter and doctrine, or dogma, to the diviner sense of Life and Love, — yea, to the Principle that is God, and to the demonstration thereof in healing the sick. Let us then heed this heavenly visitant, and not entertain the angel unawares.

The ego is not self-existent matter animated by mind, but in itself is mind; therefore a Truth-filled mind makes a pure Christianity and a healthy mind and body. Oliver Wendell Holmes said, in a lecture before the Harvard Medical School: "I firmly believe that if the whole *materia medica* could be sunk to the bottom of the sea, it would be

all the better for mankind and all the worse for the fishes." Dr. Benjamin Waterhouse writes: "I am sick of learned quackery." Dr. Abercrombie, Fellow of the Royal College of Physicians in Edinburgh, writes: "Medicine is the science of guessing." Dr. James Johnson, Surgeon Extraordinary to the King, says: "I declare my conscientious belief, founded on long observation and reflection, that if there was not a single physician, surgeon, apothecary, man-midwife, chemist, druggist, or drug on the face of the earth, there would be less sickness and less mortality than now obtains." Voltaire says: "The art of medicine consists in amusing the patient while nature cures the disease."

Believing that man is the victim of his Maker, we naturally fear God more than we love Him; whereas "perfect Love casteth out fear;" but when we learn God aright, we love Him, because He is found altogether lovely. Thus it is that a more spiritual and true ideal of Deity improves the race physically and spiritually. God is no longer a mystery to the Christian Scientist, but a divine Principle, understood in part, because the grand realities of Life and Truth are found destroying sin, sickness, and death; and it should no longer be deemed treason to understand God, when the Scriptures enjoin us to "acquaint now thyself with Him [God], and be at peace;" we should understand something of that great good for which we are to leave all else.

Periods and peoples are characterized by their highest

or their lowest ideals, by their God and their devil. We are all sculptors, working out our own ideals, and leaving the impress of mind on the body as well as on history and marble, chiselling to higher excellence, or leaving to rot and ruin the mind's ideals. Recognizing this as we ought, we shall turn often from marble to model, from matter to Mind, to beautify and exalt our lives.

"Chisel in hand stood a sculptor-boy,
With his marble block before him;
And his face lit up with a smile of joy
As an angel dream passed o'er him.
He carved the dream on that shapeless stone
With many a sharp incision.
With heaven's own light the sculptor shone, —
He had caught the angel-vision.

"Sculptors of life are we as we stand
With our lives uncarved before us,
Waiting the hour when at God's command
Our life dream passes o'er us.
If we carve it then on the yielding stone
With many a sharp incision,
Its heavenly beauty shall be our own, —
Our lives that angel-vision."

To remove those objects of sense called sickness and disease, we must appeal to mind to improve its subjects and objects of thought, and give to the body those better delineations. Scientific discovery and the inspiration of Truth have taught me that the health and character of man become more or less perfect as his mind-models are more or less spiritual. Because God is Spirit, our thoughts must spiritualize to approach Him, and our methods grow more spiritual to accord with our thoughts. Religion and

medicine must be dematerialized to present the right idea of Truth; then will this idea cast out error and heal the sick. If changeableness that repenteth itself; partiality that elects some to be saved and others to be lost, or that answers the prayer of one and not of another; if incompetency that cannot heal the sick, or lack of love that will not; if unmercifulness, that for the sins of a few tired years punishes man eternally, — are our conceptions of Deity, we shall bring out these qualities of character in our own lives and extend their influence to others.

Judaism, enjoining the limited and definite form of a national religion, was not more the antithesis of Christianity than are our finite and material conceptions of Deity. Life is God; but we say that Life is carried on through principal processes, and speculate concerning material forces. Mind is supreme; and yet we make more of matter, and lean upon it for health and life. Mind, that governs the universe, governs every action of the body as directly as it moves a planet and controls the muscles of the arm. God grant that the trembling chords of human hope shall again be swept by the divine *Talitha cumi*, "Damsel, I say unto thee, arise." Then shall Christian Science again appear, to light our sepulchres with immortality. We thank our Father that to-day the uncremated fossils of material systems, already charred, are fast fading into ashes; and that man will ere long stop trusting where there is no trust, and gorging his faith with skill proved a million times unskilful.

Christian Science has one faith, one Lord, one baptism; and this faith builds on Spirit, not matter; and this baptism is the purification of mind, — not an ablution of the body, but tears of repentance, an overflowing love, washing away the motives for sin; yea, it is love leaving self for God. The cool bath may refresh the body, or as compliance with a religious rite may declare one's belief; but it cannot purify his mind, or meet the demands of Love. It is the baptism of Spirit that washes our robes and makes them white in the blood of the Lamb; that bathes us in the life of Truth and the truth of Life. Having one Lord, we shall not be idolaters, dividing our homage and obedience between matter and Spirit; but shall work out our own salvation, after the model of our Father, who never pardons the sin that deserves to be punished and can be destroyed only through suffering.

We ask and receive not, because we "ask amiss;" even dare to invoke the divine aid of Spirit to heal the sick, and then administer drugs with full confidence in their efficacy, showing our greater faith in matter, despite the authority of Jesus that "ye cannot serve two masters."

Silent prayer is a desire, fervent, importunate: here metaphysics is seen to rise above physics, and rest all faith in Spirit, and remove all evidence of any other power than Mind; whereby we learn the great fact that there is no omnipotence, unless omnipotence is the *All*-power. This truth of Deity, understood, destroys discord with the higher and more potent evidences in Christian Science of man's

harmony and immortality. Thought is the essence of an act, and the stronger element of action; even as steam is more powerful than water, simply because it is more ethereal. Essences are refinements that lose some materiality; and as we struggle through the cold night of physics, matter will become vague, and melt into nothing under the microscope of Mind.

Massachusetts succored a fugitive slave in 1853, and put her humane foot on a tyrannical prohibitory law regulating the practice of medicine in 1880. It were well if the sister States had followed her example and sustained as nobly our constitutional Bill of Rights. Discerning the God-given rights of man, Paul said, "I was free born." Justice and truth make man free, injustice and error enslave him. Mental Science alone grasps the standard of liberty, and battles for man's whole rights, divine as well as human. It assures us, of a verity, that mortal beliefs, and not a law of nature, have made men sinning and sick, — that they alone have fettered free limbs, and marred in mind the model of man.

We possess our own body, and make it harmonious or discordant according to the images that thought reflects upon it. The emancipation of our bodies from sickness will follow the mind's freedom from sin; and, as St. Paul admonishes, we should be "waiting for the adoption, to wit, the redemption of our body." The rights of man were vindicated but in a single instance when African slavery was abolished on this continent, yet that hour was a

prophecy of the full liberty of the sons of God as found in Christian Science. The defenders of the rights of the colored man were scarcely done with their battles before a new abolitionist struck the keynote of higher claims, in which it was found that the feeblest mind, enlightened and spiritualized, can free its body from disease as well as sin; and this victory is achieved, not with bayonet and blood, not by inhuman warfare, but in divine peace.

Above the platform of human rights let us build another staging for diviner claims, — even the supremacy of Soul over sense, wherein man cooperates with and is made subject to his Maker. The lame, the blind, the sick, the sensual, are slaves, and their fetters are gnawing away life and hope; their chains are clasped by the false teachings, false theories, false fears, that enforce new forms of oppression, and are the modern Pharaohs that hold the children of Israel still in bondage. Mortals, *alias* mortal minds, make the laws that govern their bodies, as directly as men pass legislative acts and enact penal codes; while the body, obedient to the legislation of mind, but ignorant of the law of belief, calls its own enactments "laws of matter." The legislators who are greatly responsible for all the woes of mankind are those leaders of public thought who are mistaken in their methods of humanity.

The learned quacks of this period "bind heavy burdens," that they themselves will not touch "with one of their fingers." Scientific guessing conspires unwittingly against the liberty and lives of men. Should we but

hearken to the higher law of God, we should think for one moment of these divine statutes of God: Let them have "dominion over all the earth." "And if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." The only law of sickness or death is a law of mortal belief, and infringement on the merciful and just government of God. When this great fact is understood, the spurious, imaginary laws of matter — when matter is not a lawgiver — will be disputed and trampled under the feet of Truth. Deal, then, with this fabulous law as with an inhuman State law; repeal it in mind, and acknowledge only God in all thy ways, — "who forgiveth all thine iniquities; who healeth all thy diseases." Few there be who know what a power mind is to heal when imbued with the spiritual truth that lifts man above the demands of matter.

As our ideas of Deity advance to truer conceptions, we shall take in the remaining two thirds of God's plan of redemption, — namely, man's salvation from sickness and death. Our blessed Master demonstrated this great truth of healing the sick and raising the dead as God's whole plan, and proved the application of its Principle to human wants. Having faith in drugs and hygienic drills, we lose faith in omnipotence, and give the healing power to matter instead of Spirit. As if Deity would not if He could, or could not if He would, give health to man; when our Father bestows heaven not more willingly than health; for without health there could be no heaven.

The worshippers of wood and stone have a more material deity, hence a lower order of humanity, than those who believe that God is a personal Spirit. But the worshippers of a person have a lower order of Christianity than he who understands that the Divine Being is more than a person, and can demonstrate in part this great impersonal Life, Truth, and Love, casting out error and healing the sick. This all-important understanding is gained in Christian Science, revealing the one God and His all-power and ever-presence, and the brotherhood of man in unity of Mind and oneness of Principle.

On the startled ear of humanity rings out the iron tread of merciless invaders, putting man to the rack for his conscience, or forcing from the lips of manhood shameful confessions, — Galileo kneeling at the feet of priestcraft, and giving the lie to science. But the lofty faith of the pious Polycarp proved the triumph of mind over the body, when they threatened to let loose the wild beasts upon him, and he replied: "Let them come; I cannot change at once from good to bad." Then they bound him to the stake, set fire to the fagots, and his pure faith went up through the baptism of fire to a higher sense of Life. The infidel was blind who said, "Christianity is fit only for women and weak-minded men." But infidels disagree; for Bonaparte said: "Since ever the history of Christianity was written, the loftiest intellects have had a practical faith in God;" and Daniel Webster said: "My heart has assured and reassured me that Christianity must be a divine reality."

As our ideas of Deity become more spiritual, we express them by objects more beautiful. To-day we clothe our thoughts of death with flowers laid upon the bier, and in our cemeteries with amaranth blossoms, evergreen leaves, fragrant recesses, cool grottos, smiling fountains, and white monuments. The dismal gray stones of churchyards have crumbled into decay, as our ideas of Life have grown more spiritual; and in place of "bat and owl on the bending stones, are wreaths of immortelles, and white fingers pointing upward." Thus it is that our ideas of divinity form our models of humanity. O Christian Scientist, thou of the church of the new-born; awake to a higher and holier love for God and man; put on the whole armor of Truth; rejoice in hope; be patient in tribulation, — that ye may go to the bed of anguish, and look upon this dream of life in matter, girt with a higher sense of omnipotence; and behold once again the power of divine Life and Love to heal and reinstate man in God's own image and likeness, having "one Lord, one faith, one baptism."

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